

# The Manifesto.

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### TESTIMONY OF ELIAB HARLOW.

IN consequence of the many vague and contradictory reports which have been spread abroad in the world concerning the first founders of this Society, many candid and respectable people have expressed a desire to receive from living witnesses, belonging to the Society, a true statement of facts respecting its first rise in this country, and especially concerning the character and manners, moral and religious, of the first founders and leaders. As I was one among the first who embraced the faith and tenets of the Society, and have had a general knowledge of the circumstances of its rise and establishment, and was intimately acquainted with Mother Ann Lee, and the first Elders and leaders, I shall endeavor to give a little sketch of

facts which came under my own observation at different times and places.

Having received intelligence of a strange people living in the wilderness above Albany, who came from England, and who attracted considerable attention on account of the new and very singular religion which they professed, I felt an inclination to visit them. Accordingly, in the fore part of June, 1780, I set out one Saturday morning, in company with a number of other young people, to go and see them, with a view to attend their meeting the next day. As I was, at that time, about 18 years of age, of an airy turn of mind, and full of vanity, I did not go with the expectation of getting or seeing any good; but merely to gratify my curiosity, as I had heard that they were exercised with singular and strange operations. But when I came to see the people and their worship, and

heard their testimony and observed the remarkable operations which attended them, my mind was struck with the fear of God, and I was fully convinced that the power of God was there.

Mother Ann's appearance seemed truly beauteous and heavenly, while walking the floor under the beautiful operations of the power of God: such Godly fear and heavenly love I never beheld in any person before. As my mind, at that time, was not biased with any kind of prejudice, neither in favor of the people nor against them, I could look on with an impartial eye, and felt able to judge with candor. The beautiful singing of Mother Ann so attracted my feelings that I was really delighted with it; and indeed no one could listen to it without admiration; even her very countenance could not but inspire a heavenly sensation. In passing by me, as she walked the floor, she turned to me and said, "Young man, you must wait with patience; your time is not come yet." This she repeated several times, which inspired me with a feeling of reverential love. What it meant I could not then comprehend; but I kept my feelings from my companions.

After returning home and reflecting on what I had seen and heard, I found that I was not yet prepared to take up a full cross against the world, the flesh and all evil, according to the testimony which Mother had held forth. I was very proud, and was not willing to let my faith and feelings be known to my nearest friends. So I went on, consulting my own feelings, and trying to pray to God and keep myself from sin; but I found I was not able to resist temptations, and was frequently overcome in many ways, until I drew up a determi-

nation to take up my cross and confess my sins as soon as I could get a suitable opportunity. After this, I had power to resist temptations, which strengthened me in my resolution.

Persecutions soon arose, and through the malicious influence of those who hated the cross, and were determined to put a stop to the increase of the work of God, Mother and the Elders were imprisoned in Albany, together with a number of leading characters who had embraced their faith, from New Lebanon. This prevented me from visiting them again until a little before Mother was separated from the rest of her companions, and sent to Poughkeepsie jail, when I visited them in prison, and still found them the same wonderful people, still bearing a powerful testimony against all sin, with a courage and fortitude which remained entirely unshaken by their imprisonment. Though confined within the walls of a prison, they could speak the word of God through the grates of the prison to multitudes of people with undiminished confidence in that divine authority by which they were commissioned. In this prison I had a privilege to fulfill my promise, and confessed my sins to one of the Elders. Ever after this I found increasing strength to bear a testimony to others, and to keep my justification and live in obedience to the instructions which I had received from Mother and the Elders.

After they were released from prison, I had many opportunities with them at Watervliet, Harvard, Ashfield, Hancock New Lebanon and Stephentown; and I always found their example to correspond with their teaching. They maintained an inflexible and undeviating testimony against all dishonesty, fraud, covetous-

ness, injustice, slothfulness, idleness, hypocrisy, lies, lust, pride, fleshly affections, and intemperance of every kind. They taught us to be prudent and saving in all things that God had entrusted to our care: for (said they,) "you cannot make one grain of corn, nor one spear of grass grow without the blessing of God." They taught these things by example as well as by precept; for they were remarkably prudent in all these things.

Mother always manifested great concern for the protection of those who had set out to take up their crosses against a carnal nature, and follow Christ in the regeneration. Knowing that we were unskillful and unacquainted with the subtilities and wiles of Satan, and were exposed to be caught in his snares many ways, she spared no pains, day nor night, to teach us how to shun the snares of the adversary. She would often speak to the young people after this manner: "See that you do not lay temptations to provoke carnal desires in each other; but shun every appearance of evil. Ye young women, see that you behave modestly in all your manners before the young men, and in no wise entice them. And you young men, see that you lay no temptation before the young women, as they are the weaker vessel. But if they should be overcome in their feelings, and offer themselves to you, stand ye like men of God, and teach them the consequences of those things, and save yourselves and them."

¶ Mother also taught the married people to be careful, and see that they laid no snares for each other. "But do your duty to each other in the fear of God, (said she,) and love one another as Christ loves the Church. Christ never

had carnal knowledge of the Church; so you must labor to subdue a carnal nature in yourselves; and in so doing, you may be helps to each other. And be agreed to bring up your children in the fear of God, and be careful to govern them. See that while one is correcting a child, the other does not take the child's part; for that will spoil the child, and neither of you will be able to govern your children."

Thus did she instruct the married and the unmarried, each according to their situation and circumstances, and spared no pains to plant the principles of purity and righteousness in all. And all who were faithful and obedient to her instructions, found an increasing victory over the nature of evil, and proved the truth of her testimony by their own experience.

Many evil reports have been circulated in the world against Mother and the Elders, in which they have been stigmatized as the basest of characters. Those who continued to obey the light of God revealed to them through Mother and the Elders, received the fruits of their labors, which are righteousness and peace, and a justified conscience.

The truth is, Mother saw the loss of man to be in the lust of the flesh, and took up her cross against that fallen nature, in all its branches, and labored in sufferings and cries to God for deliverance from it. She continued to labor for mortification and death to that nature until she found complete redemption from it, for all her conduct clearly showed it; and I have not the least doubt that she was so in the sight of a pure and holy God. Hence she was able to teach and lead other souls out of that corrupt nature; and her testimony

was like a flaming sword against it in all its branches. This was so opposite to the nature and feelings of fallen man, that she and her testimony were both despised and hated. And this has been the cause of all the evil reports that have been spread abroad against her and her followers. I can testify that all those slanderous reports are without the smallest foundation in truth.

When I take a view of the goodness of God in calling me from the course of the world, in the prime of life and in the height of youthful vanity, to take up my cross and embrace the gospel of Christ's second appearance, through Mother Ann, I feel myself under the greatest obligations of thankfulness to God: for this gospel has saved me from the pollutions that are in the world through lust. And I am confident that the gospel which is able to save me from sin in this world, will save me from the punishment of sin, which is death and hell, in the world to come. By strict obedience to the orders and counsels which have been graciously given by Mother Ann, and those who have stood as her successors in the lead, I have found that degree of mortification and death to all carnal inclinations, that instead of feeling desirable, they are odious and loathsome to every feeling of my soul.

And I can truly say, that the comfort and peace I daily enjoy in the gospel, more than repays me for all the crosses I have taken up, besides the assurance I feel of eternal happiness hereafter. Therefore I can testify by my own experience, to the truth of our Savior's promise: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife or children, or

lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses and lands, brethren, and sisters, and mothers, and children, with persecutions; and in the world to come eternal life." (See Mark x: 29, 30.) After having forsaken all for the gospel I have received an hundred fold of heavenly blessings and gospel union, with parents and elders, brethren and sisters, which I would not exchange for all the glory, riches and honors of this world.

*Mt. Lebanon, N. Y.*

#### An Interesting Discourse Delivered at South Union, Ky. by Elder H. L. Eads.

TEXT—Behold I create new heavens and a new earth. Jerusalem a rejoicing and her people a joy.—Isa. lxx., 17, 18.

Mankind in general seem not to know that God hath established in their midst the long promised new earth and new heavens and set up His kingdom therein, which will never have an end. It has come upon them unawares, "as a thief in the night," and being yet in the mustard seed form it has not been visible to the world at large; but, as promised, it will yet spread to the ends of the earth. Although existing here in this mundane sphere, it is distinct from the old, having no connection nor blending therewith, in spirit nor purpose.

This new earth is that which is redeemed from sinful, selfish man and occupied and used for regenerative purposes, while the old is held by selfish man and used for generative purposes; there being no more connection between them than there is between flesh and spirit. The new heaven is the new kind of happiness enjoyed by the deni-

zens of the new earth, where "Jerusalem is made a rejoicing and her people a joy." The old heaven is the old happiness enjoyed by the selfish generative world. It is thought by some that the new earth is to be a part whereon propagation will be confined to God's law of nature, and from this orderly propagation will the new heavens be supplied. Than this there can be no greater mistake.

If true the animals already occupy the new earth, and old Father Noah did the same; but how did his orderly offspring turn out? Were they better prepared for the new heavens than others? The child born in the gutter is as pure, as holy, and as near to God, as the child born in the King's palace. His displeasure rests not on the child, but on the disorderly parents. The highest and most chaste generative work is born of lust, and hath no place in God's new Earth; for "When lust hath conceived it bringeth forth sin, and sin, when it is finished, it bringeth forth death. Do not err, my beloved." James i., 15, 16.

The Apostle was right in saying: "Not many wise after the flesh, not many mighty, not many noble are called." 1 Cor., 26. There are more pearls to be found down in the mud than up on the mountain top; gather them in and wash them and they will shine. It will ever be as it has been, more difficult to go up and bring them down than to go down and bring them up: hence Christ's words in the parable: "Go ye into the highways and hedges and compel them to come in that the Lord's table may be filled." It is neither the duty nor the province of the new earthians to undertake to discipline the old in matters pertaining to generation: their

whole duty there is to reap the ripened grain and gather it into the garner of God; but, while orderly generation should rule the old earth, yet the better children are made more by better training; better surroundings and associations than by better propagation, because, in its best form, it is destitute of anything spiritual. It is all carnal.

To redeem souls from these lower conditions is the object of the creation of the new earth, where generative propagation is wholly excluded. Here souls are created anew, raised into holiness of life and become the children of God. Believers, called Shakers, are now the privileged occupants of God's new earth and heaven, wherein dwelleth righteousness; than which nothing better nor higher is possible to the world, neither in the present time nor in any coming age or "cycle."

The way, the conditions are God-made, God-given and perfect. None other can be more so, for herein the opportunities are given by which all can, if they will, be "perfect, even as their Father in heaven is perfect." Matt. v., 48. Any attempt to change God's plan of redemption would be to weaken its efficiency and mar its beauty and perfection. The requirement now is to give up all, including our own wills and our own lives, to the will of God in his appointed order—to be as was Christ Jesus; in our humiliation let our own judgment be taken away, as was his.

To the worldly wise of the old earth this seems to be foolishness; but it has been this very foolishness that has builded and upheld the work for more than one hundred years; and this only will perpetuate it, the equal of which (and I say it not boastingly) is not to



be found anywhere on the whirling footstool of God. Then let me repeat: Nothing less will answer God's demand on every soul who enters His new earth, and nothing more can possibly be required. Be not deceived. It is the meek that shall inherit the new earth, and "blessed are they that do His commandments that they may have right to the tree of life and enter in through the gates into the city." Rev. xxii., 14.

Of this temple the two foundation pillars are Jesus, the Bridegroom, and Ann, the Bride, whose "teachings are celibacy, community, peace, simplicity in dress, demeanor and language and separation from the world," with its vanities, pride, fashions and customs. They are the shepherd and shepherdess, their sheep do hear their voice and follow them; no goats in the flock. If any of the division of God's new earth should conclude that the way is too crossing, that the requirements are unnecessary, and persist in such thought, they will fail; but if all will turn in simplicity and obey, then with them there will be no such word as fail, but theirs will be an eternal success with the upholding power of God and His blessing evermore. "And there shall be no more curses, but the throne of God and the lamb shall be in it, and His servants shall serve him, and they shall see His face. For the Lord God giveth them light and they shall reign forever." Rev. xxii., 3, 4, 5.

Some suppose that in a second cycle a change will come, when a "central head will be unnecessary, as then, all will perceive truth for themselves, which will be the controlling and growing power;" and then "it will no longer be said, know ye the Lord, for all shall

know Him, from the least to the greatest." The mistake here is in supposing that God can be known by any one outside of his order, "where He has placed His name for salvation." All coming cycles will be repeated like those of the sun.

All who will be saved must travel the same road to reach the same end. All must take Christ's yoke upon them and be meek and lowly of heart as he was, and all must confess their sins alike, as he did. All must repent alike. All must crucify the flesh with its affections and lusts alike. All must give up their own wills and obey alike. These are to be repeated in all the cycles of time without end, or complete redemption will not be found, because this is God's plan, and He cannot have two ways to do the same thing. If any think they are wiser, let them remember that the "foolishness of God is wiser than men, and the weakness of God is stronger than men." 1 Cor., 25.

As said, all our success and prosperity depend entirely on our compliance with and doing God's will—not God afar off, in or above the clouds, but God in his appointed order. Those who fail in this fail in all; then they are wont to say: "This is like all other religions, a failure—it has had its day and must pass away, to be followed by something else that will share the same fate, as all history has shown. But not so, God will not be defeated in his purposes. After all the flood-spewings out of the Dragon's mouth a remnant will be left of the faithful to carry the pure work down into the centuries to save the world in the coming ages.

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NEVER wish a thing done, but do it.

## CHRISTIAN COMMUNISTS.

DEAR AND RESPECTED FRIENDS :—I have been impressed for a considerable time that I should address you upon a subject of most vital importance to you, as Spiritualists—to us as a people, and to the human family at large. You cannot be ignorant of the fact that the various phases and features of the so-called spiritual phenomena had their beginning and origin among us as a people, and yet you date the commencement with the Foxes at Hydesville, N. Y., which is not the true facts in the case. Our instruments and mediums prophesied and declared again and again, that the work would cease with us, and that it would soon break forth in the outside world, and in accordance to which, it started at the above named place. If you need correct information touching the matter in hand, I would refer you to our books, in which is recorded all that I have here stated; and for you to date the Anniversary of the New dispensation, as you call it, at Hydesville, N. Y., is far from doing justice to the cause; you are really only the second edition of the work, and are our children, and should so represent yourselves to the world of mankind.

Until this is done, you will fail to fulfill the true object and design of your mission as given from the Spirit world, to prepare souls for the kingdom of heaven on earth, in which is embraced the Evangel, life and teachings of the great founder of practical Christianity, Jesus, our elder Brother, also constituting a true brotherhood of interests, both temporally and spiritually, with a strictly pure and virgin life, with all its self-denial, self-sacrifice and self-abnegation.

From our standpoint, we find you still occupying the selfish Adamic plane, with all the so-called Christian churches of the day, who openly violate in their lives all the conditions of discipleship to the one they profess to follow.

The time has now come, dear brethren, when their mask of hypocrisy and deceit will be removed with all their inconsistency, and they will stand in their true colors before an astonished world. Our friends, the Spiritualists, have had far greater and superior light, hence their obligations and responsibility are proportionally increased for them to assume their true attitude and position in the line of reform and progress with us, with all the attendant sacrifices on their part; if they, as pioneers and leaders, fail to heed the present call, as I have endeavored to present it in love and unbounded sympathy, the same will go forth throughout all their ranks.

Think not that I am an enthusiast and a religious monomaniac; not so. The foregoing sentiments are not mine alone, but those of the whole body of people, of which I have been a member nearly forty years, and known to all intents and purposes, whereof I write. The case of A. J. Davis is only a sample of hundreds and thousands, that will soon follow his steps, by rejecting the light that will soon burst upon you. Had he obeyed his light and call as touching the cause we have espoused, years ago, he would now have been a redeemed and happy man.

The question of organization has been more or less agitated among Spiritualists for years; the elements of discord have evidently forbidden it. Let me assure them in all kindness, that it will never be accomplished, having no authority

from the spirit spheres for such a measure. A communication similar to this will be forwarded to all the editors of the spiritual papers, so-called, throughout the country. Should they not deem it worthy their notice and attention, we shall select other channels through which the foregoing can be brought before the public; the issues dependent upon it call for immediate action.

We are the only people on the globe that do practically demonstrate by a daily life, before all men, the heaven-born principles embodied in the beautiful Evangel of Jesus, having done so for one hundred years; yet the Spiritualists never allude to us in their writings no more than if we did not exist and justice had departed from the earth. Oh! consistency, thou art a jewel! With assurances of esteem and respect, I remain, very truly, your friend,

CHARLES CLAPP.

Warren Co., Ohio, March, 1885.

#### THE SECRET OF A HAPPY DAY.

JUST to trust and yet to ask  
Guidance still;  
Take the trainings or the task  
As He will;  
Just to take the loss or gain  
As He sends it;  
Just to take the joy or pain  
As He lends it.  
Just to have in His dear hand  
Little things;  
All we cannot understand,  
All that stings:  
Just to let Him take the care  
Sorely pressing,  
Finding all we let Him bear  
Changed to blessing.  
This is all! and yet the way  
Marked by Him who loves thee  
Secret of a happy day, [best]  
Secret of His promised rest.

—Selected.

#### SERENITY.

MARTHA J. ANDERSON.

MOUNT silent muse! thy loftiest strain employ,  
Like Orpheus, tune to praise thy silver lute,  
Till nature's strongest passions, dumb and mute,  
Shall baffle not the soul's serenest joy.  
O bliss ineffable! shall sin destroy  
The growth that springs from love's pure root,  
The harmony that bears such blessed fruit,  
The soul to satiate, but never cloy?  
Look up! from sordid self and low complaining,  
The spring-time wakes to life earth's noblest powers;  
The clustering fruit hides in the cradled flowers;  
O'er all creation life and beauty's reigning.  
Take lessons in these bright and passing hours,  
Let good the ascendancy be gaining.

*Mt. Lebanon, N. Y.*

#### LIGHT.

WILLIAM LEONARD.

IN the primitive Church their attempt at a united earth order was good, as far as it was carried, but its foundation was not solid. It was a male attempt, altogether, and if woman was not admitted to counsel and help hold it up, then it must come down.

Our order of the heavens is for men and women. They regulate and rule the earth order which is likewise for man and woman, and for the lords of creation to be compelled to give woman her right and let her take her birthright in the heavenly order and in the earth order, is something new under the sun.

In the former periods there existed a very small degree of heaven and a great deal of earth, in the same people.

We certainly have the foundation principles of a new Heavenly Order and a new Earthly Order, but in both we need to step forward. Jesus declared, till heaven and earth pass, these simple requirements pertaining to diet, as written in the Law, and all the rules of physiological life would stand as God's laws to Christians. Many are beginning



to feel that the outpouring of the spirit will be in Zion's laws to govern the appetite; rule the bodies more consistently and set apart the very food and show the way to prepare it to produce health.

We need new rules to regulate our outer life that we may be raised into a glorious, physical resurrection. This would sweep away a host of diseases, unnecessary labors, needless expense and intemperance. It would relieve many sufferers, bring us into closer connection with the heavens and let in a flood of light and power for the prosperity of the Church. As a people we should be preparing ourselves by conscientiously living up to our present light. Our physical condition as a people demands it.

As the Lord liveth and as the gospel will increase, new rays of light, or physical life will break in upon us, inspire our spirits, revive our health, so that the Christian man and woman will not say, "*I am sick.*"

*Harvard, Mass.*

### PRACTICAL CHRISTIANITY.

SOME months since, two young men, members of the Episcopal church, in the city of New York made a profession of the vows of "poverty, chastity and obedience" for the purpose of more fully and freely living a life of Christian usefulness to the poor and needy in that modern Babylon. This act was approved and accepted by their ecclesiastical superior the Bishop of New York, who was thereupon remonstrated with by the presiding or senior Bishop of the church in the United States. And against what was this remonstrance made? Against following practically

the teaching and example of Jesus. He said, "foxes have holes, and the birds of the air have nests, but the son of man—Jesus—hath not where to lay his head." Was not that poverty? He said, "they which shall be accounted worthy to obtain that world and the resurrection from the dead—sin—neither marry nor are given in marriage." Was not that teaching chastity? He said, "Father, not my will but thine be done." Was not that obedience?

And yet this practical christianity, this actual following the life of Jesus, causes this Christian Bishop to express his "astonishment and distress" at what he calls an "unexampled act," and one which he says must create "anxiety and alarm" in the Episcopal church. If he is correct in this opinion as to the effect upon the church of which he is the official head, we can only say, what a church to call itself Christian. He further says that "the purpose of the novice (which designation he affixes to each of these young men,) is to devote himself to a religious life—so-called. He forever surrenders all that he possesses or of which he may hereafter become possessed. He promises to continue in the virgin state for the remainder of his life." A lofty purpose, an unselfish surrender, a holy promise; and yet this Christian Bishop reproaches *such* a purpose, *such* a surrender, *such* a promise. Does he forget that Jesus set an example of "poverty, chastity and obedience to his followers? If so, had he not better remonstrate less and read his Bible more?

We think that the worthy example set by these young men if followed and lived faithfully, would produce results befitting the name of Christian. It

would tend to elevate and purify the mass of humanity now sunk in lust, selfishness and greed. There is work enough of this nature for thousands of other young men in this broad land, work of purity and self-denial which will be approved by the great Teacher of right living even though it be disapproved by an Episcopal Bishop.

Any church calling itself Christian, and any minister professing to be a follower of the "meek and lowly Nazarene" ought to offer peans of praise and thanksgiving that there are yet those whose love for God and man has prompted them to enter into such a work. Such young men as these, seem to have some of the elements of Shakerism, and if they do not reach the goal to which others have attained, we feel that at least they are on the right road. The world would be better for *more* such as they are and *fewer* such as he who condemns them.

A.

Canterbury, N. H.

### ORDER OF GOD.

JAMES S. PRESCOTT.

*"Touch not mine Anointed and do my Prophets no harm." Psalm cv., 15.*

UNDER the Mosaic law and Apostolic dispensations God had an order through which he communicated his mind and will to the people; and through that line of order established in that day, he could lead, warn, admonish, and administer his love and blessing to his own chosen people. And while they rendered obedience to that order, he always recognized them as obeying him; and blessed them in so doing. Yea, he blessed them abundantly, in their basket and in their store, in their out-goings

and in their incomings. No good thing did he withhold from them who walked uprightly, and were subject and obedient to the order of God in that day.

On the other hand those who were disobedient and rebelled against that order, never failed to meet with the displeasure of God, if not with his immediate judgment, and a curse. Witness for instance, the case of Korah, Dathan and Abiram. See Numbers xvi: 1, 3. Let every one read this chapter.

By what has transpired in past dispensations, in relation to disobedience and rebellion against the order of God, we may learn if we will, what God requires of us under the dispensation in which we live, which is emphatically, a *spiritual* dispensation and not so great in outward display, as formerly, because it is an inward spiritual work; therefore souls ought to be the more careful how they treat it. God is unchangeable the same yesterday, today and forever. Although the order varied in each succeeding dispensation in some respects, adapted to the day and age in which it was given, thus the Jewish ceremonial law, was superseded only by obeying the higher and superior law of Christ, and continues so to this day; but the order of the priesthood was changed, and St. Paul tells us how, and in what manner.

"And God hath set some in the church, first, apostles, secondly, prophets, thirdly, teachers, after that, miracles, gifts of healing, helps, governments." 1 Cor. xii., 28. "And he gave some apostles, and some prophets, and evangelists, and some pastors, and teachers," and for these reasons. "For the perfecting of the saints, for the work of the Ministry, for the edifying of the

body of Christ, the "ANOINTED." Eph. iv., 11, 12. Elders were ordained in every church." Acts xiv. Deacons, were also appointed after the following manner.

Then the twelve called the multitude of the disciples unto them and said, "It is not reasonably that we should leave the word of God to serve tables. Wherefore, brethren look ye out among you, seven men of honest report, full of the Holy Spirit, and wisdom, whom we may appoint over this business." Acts vi: 23. Take notice, whom we may appoint. It was not done by majority vote,—it was done by the gift of God, to the apostles and their successors, on whom the appointing power was established, as St. Paul expressed it. "Now then we are ambassadors for Christ as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v., 20. i. e. through his order.

This was the order of God in Christ's first appearing, and was rejected and overthrown by the spirit of antichrist, which already began to work in the Apostles' days; not so much at first, by open rebellion, as it was by a false lying spirit, to work out of sight, under a mask, under a smooth outside Christian name, by denying Christ in any form of visible lead, not confessing that Christ had come in the flesh, or in human shape. Such, St. John denounced as the spirit of antichrist. "Ye shall know them by their fruits."

*North Union, Ohio.*

(TO BE CONTINUED.)

## DISCIPLINE.

NANCY G. DANFORTH.

WEBSTER defines discipline as, "instructing in correct principles and habits." Self-discipline is, to so control the natural passions and impulses, as to form good habits of thought and action. If, in the natural order, cultivation is necessary to enable one to pass through life respectable, inasmuch as the kingdom of heaven is higher than earthly kingdoms, so will it take higher degrees of culture in order for the soul to stand free from the clogs of an earthly inheritance. One may pass through life bearing a good moral reputation, still be coarse and rough in manners, speaking in loud harsh tones; may indulge in many unseemly habits, and still be respected by acquaintances. But the gospel of love calls for that discipline and purification of life and affections which will bring more than merely a good reputation but will lay the foundation of character deep in the Christian virtues and graces. This will teach the tongue to utter kind words in gentle tones; the feet to walk softly as in the fear of God; the hands will handle all things as being consecrated, will close doors with care, also be careful not to mar or injure anything that will require time and labor to restore to its former beauty and excellence.

The soul that is thus disciplined for Christ's sake and the gospel which he taught, and not for worldly fame or applause will find sweet peace and comfort while dwelling in this clay tenement also the blessed assurance of an increase of happiness as the eternal ages roll on their way relaxing not the discipline till redemption is complete.

*Canterbury, N. H.*

Do nothing you would not like God to see.

Never spend your time in such a way that you would not like God to say, "What art thou doing?"

## SHAPING THE FUTURE.

BY J. G. WHITTIER.

We shape ourselves the joy or fear  
 Of which the coming life is made,  
 And fill our future atmosphere  
 With sunshine or with shade.  
 The tissues of the life to be  
 We weave with colors all our own,  
 And in the field of destiny  
 We reap as we have sown.  
 Still shall the soul around it call  
 The shadows which it gathered here,  
 And, painted on the eternal wall,  
 The past shall reappear.  
 Think ye the notes of holy song  
 On Milton's tuneful ear have died?  
 Think ye that Raphael's angel throng  
 Has vanished from his side?  
 Oh, no! we live our life again;  
 Or warmly touched, or coldly dim,  
 The pictures of the past remain—  
 Man's works shall follow him.—*Selected.*

[Contributed by Eldress J. J. K.]  
 GOD AND HIS FLOWERS.

THE flowers of many climates  
 That bloom all seasons through  
 Met in a stately garden  
 Bright with the morning dew.  
 For praise and loving worship  
 The Lord they came to meet;  
 Her box of precious ointment  
 The Rose broke at His feet.  
 The Morning Glories fragile,  
 Like infants soon to go,  
 Had dainty toylike trumpets,  
 And praised the Master so.  
 "His word is like to honey,"  
 The clover testified,  
 "And all who trust Thy promise  
 Shall in Thy love abide."  
 The Lilies said, "O trust Him,  
 We neither toil nor spin,  
 And yet His house of beauty,  
 See how we enter in!"  
 The Kingcup and her kindred  
 Said: "Let us all be glad;

Of His redundant sunshine,  
 Behold how we are clad."  
 "And let us follow Jesus,"  
 The Star of Bethlehem said  
 And all the band of flowers  
 Bent down with rev'rent head.  
 The glad Sunflower answered,  
 And little Daisies bright,  
 And all the cousin Asters,  
 "[We follow toward the light!"  
 "We praise Him for the mountains,"  
 The Alpine Roses cried;  
 "We bless Him for the valleys,"  
 The Violets replied.  
 "We praise Him" said the Airplant,  
 "For breath we never lack;"  
 "And for the rocks we praise Him"  
 The Lichens answered back.  
 "We praise God for the waters,"  
 The gray Seamosses sighed;  
 And all His baptized Lilies  
 "Amen! Amen!" replied.  
 "And now for the green, cool woodlands  
 We praise and thanks return,"  
 Said Kalmias and Azaleas,  
 And graceful Feathery Fern.  
 "And for the wealth of gardens  
 And all the gardener thinks,"  
 Said Roses and Camellias,  
 And all the sweet breath'd Pinks.  
 "Hosannah in the highest,"  
 The Baby Bluets sang,  
 And little trembling Harebells  
 With softest music rang.  
 "The winter hath been bitter,  
 The sunshine follows storm,  
 Thanks for His loving kindness,  
 The earth's great heart is warm."  
 So said the pilgrim May Flower  
 That cometh after snow,  
 The humblest and the sweetest  
 Of all the flowers that blow.  
 "Thank God for every weather,  
 The sunshine and the wet,"  
 Spoke out the cheerful Fancies,  
 And darling Mignonette.  
 And then the sun descended,  
 The heavens were all aglow;

The little Morning Glories  
 Had faded long ago.  
 And now the bright Day Lilies  
 Their love watch ceased to keep—  
 "He giveth," said the Poppies—  
 "To His beloved sleep."  
 The gray of evening deepened,  
 The soft wind stirred the corn,  
 When sudden in the garden  
 Another flower was born.  
 It was the Evening Primrose,  
 Her sisters followed fast;  
 With perfumed lips they whispered,  
 "Thank God for night at last."  
 —*New York Evening Post.*

### THE MORMON CHURCH.

LOUIS HASTING.

The strange spectacle is witnessed to day to see the most liberal government in the world compelled to interfere with the practices of a religious sect. It must be remembered that the warfare of the U. S. Government against the Mormons of Utah is not directed against any article of faith or belief held by them, but against the practice of polygamy. Bigamy or polygamy, is considered to be a crime in every state of the Union; and it is punished as such, not from any religious or moral consideration, but for social and political reasons. There must be but one law for all; if polygamy is a criminal offence in New York, then it is one in Utah, and the authorities are only doing their duty in suppressing it.

When Mormonism first attracted public attention, polygamy was not one of its doctrines; even as late as 1849, its missionaries in Europe, when called upon to explain the rumors of polygamous practices which had travelled across the Atlantic, utterly denied their truth

and charged them to the hatred and malignity of their enemies. It was not till 1853 that the "revelation" authorizing polygamy, claimed to have been given to Joseph Smith ten years before (who was murdered in 1847) was published.

It is interesting to observe the shrewdness with which the declaration of Jesus that there is no marrying in heaven is made to harmonize with this new revelation. There is, they say, indeed no marriage in heaven; marriage is contracted on earth, with this difference; marriages contracted in the ordinary manner are for this life only; when the parties thereto enter spirit-life they become "angels of heaven who neither marry nor are given in marriage," they become ministering servants to the gods. The gods are they who have married according to the law of the new revelation; such marriages are for time and eternity, and the more numerous the wives and posterity are, the greater will be the exaltation in heaven.

Such teachings were not heard of in the early days of Mormonism. The claims made for the new faith were that it was Christianity restored, the visions of by gone ages being again vouchsafed to man; angels had descended to earth; a great prophet had arisen preaching the gospel of the last days; gifts of prophecy, of healing, the working of miracles, were now as in the days of the Apostles, witnesses to the power of God. The lost tribes of Israel were to return to Zion; grace, pardon and everlasting bliss promised freely to all who would repent and be baptized into the new covenant.

Their preachers spoke with a fiery earnestness that carried conviction with it. The gift of tongues, visions, trances



and other physical demonstrations produced by religious enthusiasm, were often witnessed. When undertaking to heal the sick, the elders would anoint the patient's whole person and also administer a large dose internally. Then they would lay their hands upon the sufferer and pray with all the fervor that only those who sincerely believe in the efficacy of their instrumentality can possess, for the removal of the disease that God's power might be manifested to the world. Often were they compelled to wrestle many hours in this manner before success rewarded their efforts.

The songs of a people are always considered to be true indicators of the sentiments and aspirations that produced them. Listen to the following:

The morning breaks, the shadows flee;  
Lo! Zion's standard is unfurled!  
The dawning of a brighter day  
Majestic rises on the world.

The clouds of error disappear  
Before the rays of truth divine;  
The glory bursting from afar,  
Wide o'er the nations soon will shine!

The Gentile fullness now comes in,  
And Israel's blessings are at hand;  
Lo! Judah's remnant, cleansed from sin,  
Shall in the promised Canaan stand.

Angels from heaven and truth from earth  
Have met and both have record borne;  
Thus Zion's light is bursting forth  
To bring her ransomed children home.

It is said that the strains of the old Mormon hymn below would often arouse the assembly to the highest pitch of enthusiasm:

The spirit of God like a fire is burning!  
The latter-day glory begins to come forth;  
The visions and blessings of old are returning,  
The angels are coming to visit the earth.  
We'll sing and we'll shout with the armies of  
[heaven,

Hosannah! Hosannah to God and the Lamb!  
All glory to them in the highest be given,  
Henceforth and forever! Amen and Amen!

A noteworthy feature of Mormonism is the missionary zeal developed by it. Without any provision, often unacquainted with the language of the country, enduring every privation, they invaded every country of Europe and succeeded to gather 100,000 souls to their faith within one generation.

The story of their persecution in Illinois; their heroic pilgrimage of 1500 miles across the pathless desert; their industry that caused the barren wilderness to smile with fertility, are well known. The order and sobriety and general thrift maintained in their settlements have received the praise of every unprejudiced observer. Such achievements are accomplished only by convictions that have a nobler purpose and a higher aspiration for their sustaining power than any sentiment springing from polygamy only can ever produce.

Let us hope that the Saints of Utah may be blessed with a further revelation that shall enable them to get rid of the obnoxious feature of their system and thereby become entitled to fall into line with the many agencies that are working for good, for God and humanity.

*Mt. Lebanon, N. Y.*

BAKING POWDERS,  
SALERATUS, SODA AND SALT.

DANIEL FRASER.

SOLON ROBINSON in "Facts for Farmers" states "No one would think of eating potash, but we eat saleratus! Soda rots cloth, and takes the skin off the hands of washer-women, yet we put it into bread and cakes. Our stomachs were not made to digest metals." He adds "One of the signs of the Millen-

nium, will be a kitchen that sends forth food conducive to health, and be an aid to Christianity." We read of a good time coming when "The pots in the kitchen would be holiness unto the Lord." Be consecrated to the fulfillment of Hygienic Law. Therefore, Hygienic Institutions must be the beginning of that day. That it may dawn in every household in the land, is the object of this paper.

The time was when neither saleratus nor soda, or any kind of baking powders were used in food. Any person on reflection, rejects the idea of being daily dosed with powerful drugs, even should he be ignorant of their mode of operation.

#### THE CHEMICAL CHARACTERISTICS OF THESE METALLIC SALTS.

They combine with any kind of fatty matter and form soap; and *readily attack all kinds of animal tissue*. They are also used in making glass; they help to melt the sand.

#### WHEN USED AS BAKING POWDERS,

they are the carbonates of Soda or Potash, as the case may be. In plain English, these alkalies are fully charged with carbonic acid gas (the gas of death) for which they have a strong affinity. The acids of these powders under the action of heat and moisture, liberates this gas, and it expands the dough. This gas, whether given out as in fermented bread, or from baking powders, is not known to increase the digestibility of bread, but the contrary.

#### THESE ALKALIES WHEN TAKEN IN FOOD,

pass through the digestive processes, form new compounds, and float off into the circulation, impressing every drop of blood with their saline affinities. The inhering power of saline solutions is to soften, relax, and consequently to injure in the blood, the muscular and other tissues about to be formed from the vital fluid, as will be shown hereafter.

#### SALT AS TAKEN BY MAN

and other animals, operates as a solvent in the blood. The salt water of the ocean is also a solvent, not a preservative of animal matter. In the use of salt, imitate the animal creation. They take enough at once to

move their bowels, and then let it alone; hence but little enters the circulation. With man, the case is otherwise, minute doses do not move the bowels; hence the salt takes a more circuitous route.

#### SALT TAKING IS AN ACQUIRED HABIT

and may so far prevail in a family, till the entire circle of cookery becomes saline. No animal stays long at a salt-lick. Let us so cultivate ourselves as to be true to the fitness of things; then we will enjoy the natural flavor of all the grains, roots and vegetables. If a dose of salt is needed, take it; but do not live in a salt-lick.

#### SEVENTY FIVE HEAD OF HORNED ANIMALS.

The herdsman for a special purpose gave to the cows oft repeated doses of salt. After a while lameness took hold of the herd; and a fine growing heifer could be seen limping along to pasture. The salt was discontinued and the herd got well. In feeding salt to animals be careful not to induce foot-rot.

#### THE QUESTION IS NOT SALT, OR NO SALT;

but the proper use of it. The worst possible way of taking that article, is a little at a time. What would we think of a sheep taking a pinch of salt with every mouthful of grass? Under the force of habit, silly humans do so daily.

#### WHY IS NOT SALTED MEAT AS WHOLESOME AS FRESH?

Is answered by Dr. Holbrook in his admirable work "Eating for Strength" page 138. "It carries far too much salt into the system. Much of the impaired health farmers have in spring comes from this source. It would be better for them to substitute oatmeal, molasses, cream and fruit, for salted flesh. With this diet they would rarely have the debility so common in Spring."

At the end of a chapter on salt, he states "Its use on almost everything, is a mere habit." And advises, "To learn to use some articles without it." Those who have not seen his book, their education is not finished.

#### THE CHEMICAL OPERATION OF THESE METALLIC SALTS ON THE BLOOD.

See these highly colored cakes, they are almost yellow. That color indicates that the

flour has been chemically attacked by the potash of the saleratus, and impressed upon the flour its own affinities. An affinity for oxygen the life-giving gas of the atmosphere? Not in the smallest degree, but for carbonic acid gas, the gas of death. These salts, and all saline solutions in the circulation operates, as already stated, to soften, relax, and to dissolve. They have another effect, they impress the vital fluid with an affinity contrary to that of venous blood for oxygen. This twofold action breaks up the coagulating power of the blood, makes it watery; and induces a diminished vital cohesion of that important fluid, thereby impairs bodily strength, causing languor and debility. As is evidenced in every household in the land where saleratus, soda, and baking powders are in use; and by the frightful ravages of scurvy at sea caused by salt provisions.

#### PROF. YOUMAN'S OPINION

of soda, saleratus, and of course, of baking powders. "They are not nutritive, and exert a disturbing action on the organism. In the common use of these substances much of the alkali enters the system in its active form. Their habitual use, we consider injurious and unwise."

#### A CRY FOR PURER WORDS.

I HAVE always believed the power of good was stronger than evil in the world, and that the profanation of purity because of the over-weighing power of virtue must cease to exist. My doctrine, which blossomed encouragingly, fruits slowly and in my weaker moments I grow discouraged in regard to the harvest of our generation.

That God blesses every effort for good, I am morally and spiritually sure; and that we, God's handmen and handwomen, are insufficient in our endeavors to crush out bad customs and foster purity, I am just as conscientiously certain. The labor is great, never ending, and disheartening; our measure of strength slight, and we fold our hands, vainly thinking the right will prevail; that we must not be so sensitive and particular; that we can surely endure the jars of wickedness for a few years until we are called to

the saintly rest beyond their sound. "There will be no swearing or drunkenness in Heaven," we attempt to console our conscience by whispering, and that our voice would have no influence at any rate, and it is better to leave things to take their course.

But it is this spirit of sufferance and inactivity that is demoralizing our nation, and allowing evil the upper hand, until in some of our boroughs and traveled ways a person can scarcely walk a hundred yards without hearing men, boys and even babies exchanging oaths. Intemperance is the root of profanity, but the branches overshadow even more than the root. The babies learn to swear before they are taught to drink.

Country reared people, who have at least breathed pure air and been accustomed to sweeter sounds and silence, can scarcely reconcile their ears to the jargon of oaths. If there are no active measures taken to hush profanity on the streets, should there not, at least, be rules of discipline adopted to prevent the use of such language in our public schools and institutes of learning? The presence of a few foul-mouthed pupils who are unrestrained in a school of two or three hundred boys, have a demoralizing effect on the weak, and make it gratefully unpleasant for those of finer moral taste.

We are progressing as a people in many regards, and while the good grows, can we not in a measure choke out the weeds? Mental development is grand, good and needful. "Education makes the man." Why must the finer spiritual senses be subject to such blunts and jars to acquire it? The work of temperance is the great initial movement, but while we dig at the root let us not lose sight of the branches. The Woman's Christian Temperance Union of Pennsylvania has in circulation a petition asking the enactment of a law requiring scientific temperance instruction in our public schools. Michigan, Vermont and New Hampshire, through their respective legislatures have adopted this wise and promising law. While laboring for its advancement in other states can we not lower the voice of profanity?—*Mrs. S. L. Oberholtzer, in Phrenological Journal.*

Write nothing you would not like God to hear.

## Letter Box.

Enfield, Conn. 1885.

DEAR CHILDREN:—"Buy the truth and sell it not." Truth is a jewel that you cannot too highly prize. As water purifies the body, so truth purifies the soul. You will never regret being true. Truth sustains and invigorates the spirit. If you have not truth for your foundation, your superstructure is unsafe. "Truth will make you firm and strong." Honor and eternal life belong to truth. It requires constant watchfulness to be true. Those who are true are safe, and only those. Let truth be your motto and you will overcome, if you persevere. "One grain of truth will outweigh a life-time of falsities." Separate the chaff of folly and sin, from the grain of purity and truth. "A sure protection against falsity is in the love of truth; against evil, in the love of good; against uncleanness, purity." Never depart from the stronghold of truth.

Your Brother,  
Daniel Orcutt.

### POLITE MANNERS.

CULTIVATE your manners while you are young and when you are more mature they will come quite easy and natural.

To obtain good language is something for which every one should strive. It is not always the correct speech that is considered nice language, although very necessary but the government over the words that we utter is the essential point that I wish to illustrate in my life, as well as on paper.

There are so many hasty and improper words spoken without even a thought of the result in the minds of those to whom they are addressed.

Now, when you think, has not the mind as much rule over the tongue as it has over the fingers? Every part of the body is really governed by the mind. First have the mind pure by being careful what you read, who you associate with your thought.

Now have these perfect and I assure you, there will be less trouble with that great and unruly member the tongue.

I have read that silence at times is golden, but I think that truthful, kind, and sincere expressions coming from a good heart are more golden because they accomplish more good.

Ida May Farwell.

Canterbury, N. H.

### FENCING.

FIRST get some timber, and in the spring repair the fences, there are persons who have a certain fence to repair every spring. There are three kinds of fences that I know and have seen one that is called or made of wire, it has some small poles put in the ground about three or four feet in height, and about the same distance apart, with wires attached to them, on these wires are little prickly pieces of wire, these wire fences I have heard are to keep cattle from getting in where grain is growing. The Virginia fence is built all in and out. Then the common straight fence.

Jenniellinn White.

Canterbury, N. H.

### LITTLE THINGS.

LITTLE words are the sweetest to hear; little charities fly farthest and stay longest on the wing; little lakes are the stillest; little hearts are the fullest, and little farms are the best tilled. Little books are the most read, and little songs the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dew. Agar's is a model prayer; but then it is a little one, and the burden of the petition is for but little. The sermon on the mount is little, but the last dedication discourse was an hour. Life is made up of littles; death is what remains of them all. Day is made up of little beams, and is glorious with little stars.—*Selected.*

It is the bubbling stream which flows gently, the little rivulet which runs along day and night by the farm-house, that are useful, rather than the swollen flood or winding cataract. So it is the quiet daily virtues of life that accomplish the greatest good, rather than fine-spun theories and high-sounding pretensions.—*Selected.*

## THE MANIFESTO.

OCTOBER, 1885.

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A NEW sect of religionists has arisen in Russia, which will try to reconcile Hebraism with Christianity. It is known as the "Biblical Brotherhood." So far they have suffered much persecution, and some have been compelled to leave the country. They accept the moral and spiritual teachings of the Bible, but the historical traditions are undeserving of belief.

REV. SAMUEL JONES of Alabama, a revivalist of the southern states is attracting considerable attention at the present time for the plain and truthful form in which he teaches gospel truths. "An idea," said he, "is a thought worked into shape ready for hand, tongue or foot. As you think, so you are. Tell me what you are thinking about to-day and I'll tell you what you will be doing tomorrow, so let me tell you, brethren, you'd better mind what you are thinking about to-day, if you know what's good for you."

### NOTES.

WORKING in the interest of righteousness, we have a broad and beautiful field of labor. In this we find so much

to do that we have no need to fear. We shall always, in all probability find those who will need assistance on the journey of life. To do right or righteously is quite an essential feature in the pursuit of happiness.

The day has gone by when a mere profession will be of any vital worth to the individual who is bound for the kingdom of God. A man will be known better, in this work, by what he accomplishes among men, than by the multitude of words which he may speak.

If he seeks to establish a good name in the society of his friends, he must do right. "Do unto others as ye would that others should do unto you," is the only safe rule. For a man to say he is honest is not sufficient evidence to warrant the fact. The manner in which he conducts his business will much more readily determine the fact.

To say that he is a Christian because he performs some few religious offices, cannot be a very permanent foundation upon which to stand. Religion does not consist in the performance of outward rites, but it should be made a discipline of the soul. Bad men, sometimes do good deeds as a matter of policy, expecting through this means to obtain some advantage as a compensating reward.

Righteousness may be the pleasant accompaniment of every moral and religious life. Creeds, forms and ceremonies however much they may be used, can never build up or establish a character. This will be accomplished only by earnest and persistent efforts to do right, because it is right. Prayer, even may be a form of words, and these may be repeated while upon the bended knee, and yet be destitute of righteousness.



Alms may be bestowed upon the poor, and the deed bear the outward form of a charitable gift, and yet the whole may be more closely allied to selfishness, rather than to righteousness.

Christian professors may sometimes place more value upon their organization than upon the quality of fruit which their lives bear while in the organization; forgetting that most essential lesson which Jesus gave to his disciples,—“By their fruits ye shall know them.” “Do men gather grapes of thorns or figs of thistles?”

Churches, Societies and Institutions are all very essential for the good and happiness of mankind. If it might be possible to be without them, it is certainly of great advantage to have them. Having established the Church or Society, the principle of righteousness should be of the utmost importance in every transaction. And even this should be an active and living growth in which a healthy circulation of gospel duties may be maintained.

All quite well understand that the advent of the gospel work was to be known for the promotion of peace, and for the manifestation of brotherly love. Those who accepted it would be designated as the sons and daughters of God, and their righteousness would be one of the marked features of the order. This test of a religious body should always be open for inspection, as a system of religious discipline that did not make righteousness one of the most essential points for cultivation, could not in this age of the world be regarded as the spiritual house of the Lord our God.

Read no book of which you would not like God to say, “Show it to me.”

## Sanitary.

### SALT AS DESTROYER OF THE TEETH.

At a recent meeting of the New York Odontological Society, Dr. E. Parmly Brown said: I will venture the assertion that the excessive use of common salt is one of the main factors in the destruction of human teeth to-day. I am now engaged in collecting some statistics on this point, from which I hope in time to demonstrate, what seems to me to be the fact, that common salt excessively used is a great solvent of the human teeth. If it will injure the human teeth through the chemistry of our systems in some way or other that I will not try to explain to-night, why might it not also have the effect of preventing a good development of the teeth when taken into the system in excess? I have lately procured some statistics from the Sandwich Islands, from a gentleman who has been there, covering a period of over forty years, that are very suggestive and interesting.

Within that period the teeth of the Sandwich Islanders have decayed rapidly, and since they have begun to decay it has been noticed that the natives are in the habit of biting off great chunks of salt and eating it with their food. According to all accounts, the teeth of the Sandwich Islanders were formerly the most free from decay of any people on the face of the earth, if I remember rightly. You will find that people who eat a great deal of sugar are often entirely toothless. I know several instances of candy storekeepers where three generations are entirely toothless.

People who eat an excessive amount of salt are tempted to eat large quantities of candy, pickles, and vinegar. There seems to be a craving for those substances after the excessive use of salt.—*Scientific American*.

### FRUIT-EATERS NEED NO DOCTORS.

WE were struck recently by the remarks of a doctor friend of ours, who said no one thing will do so much to make people inde-

pendent of the medical profession as the daily free use of fruit. He had noticed that those farmers in whose families fruit was regularly and largely consumed, seldom needed his services. We thought what a pity that every farmer in the land could not be convinced of these truths. It is a deplorable fact that farmers' families do not enjoy that robust health that country air and out-door life, with plenty of exercise, should give.

It is also a fact that, living on farms whose rich acres are aching to produce abundant crops of the varied fruits, but very few have plenty, and many never have any fruit, except it may be an occasional apple. The standard food in a majority of farmers' houses consists largely of bread, butter and meat, mostly pork fried in grease, and, where pastry or cake is used, it has lard in large proportion in its composition; and this food is eaten at least twice, and in many families, three times a day, year in and year out. Is it any wonder that they are not more healthy, and that their prevailing diseases are such as indicate an over-consumption of greasy food? If fruits were expensive or difficult to raise, there would be some excuse; but there is no part of the country without plenty of varieties adapted to its soil and climate, and just such as are fitted by nature to both nourish and cleanse the body, and no more skill is required to grow them than to grow corn and wheat.—*Rural New Yorker.*

### THE LOVE OF GOD.

AMELIA TAIT.

As we turn to the pages of the New Testament, and read the glowing words of the Apostles, expressive of the wonderful love of God, a love stronger than death, a love that casteth out all fear; we realize our inability to comprehend with our finite minds, the height and depth of the love of God which passeth knowledge.

This love is vitalizing, ever growing

deeper, purer, and more fervent. What a peaceful assurance pervades the soul that is in full possession of this love, how calm the spirit how divine the joy that springs from a confidence that our spirits are united to the spirit of God, by a living faith and loving trust in all His promises.

Such love can alone express the deep and holy meaning of those sublime words, uttered by the Savior, to the mourners in Bethany, whosoever liveth and believeth in me shall never die; but this redeeming love and tender mercy of God, is too often used as a covert for low aims and unworthy purposes, without fathoming its deep and vast significance, or remembering that justice is also a part of love.

What a blessed change does this love produce in the hearts and lives of those who have felt its renewing effects wrought within by the spirit of truth, ever urging onward and upward to a full and complete consecration of the whole life to God, keeping our hearts open to the reception of divine influences drawing out in the fervency of our spirits, prayer for the salvation of those who know not God.

And may we who have been brought to a knowledge of this marvelous love, ever prove true to its teaching; realizing its uplifting power, elevating us above all worldly and selfish aims and purposes, cutting loose and separating from the soul, all that would defile or in any way bring bondage, for where the spirit of the Lord is there is liberty, and where this love is the ruling motive in the heart, every thought and action will be brought into obedience to it.

God's promises will never fail,  
To those who trust and patient wait.  
And in the end are sure to find  
His loving kindness, O, how great!

*Canterbury, N. H.*

## TOBACCO MANIA.

THE New York Evening Post says :—"The case of M. O. C.—who was taken to the almshouse a day or two ago, is a sad one. He is only twenty-eight years old. When he came to this country he was the owner of property to the value of some ten thousand dollars, which had been left him as his share of his father's estate. He became an habitual and inveterate smoker, and his nervous system became so affected that his brain was injured, and insanity followed. Physicians warned him of the danger of smoking so much; but he failed to give up the habit. He was sent to an Asylum, and there, deprived of the means of gratifying his appetite, improved, and was discharged as cured. But, once out, he again resorted to narcotic stimulants, and again became insane. This is the second time he has been sent to the almshouse. The bulk of his property, it is said, is gone. "And yet," says the Congregationalist,— "a great many professing Christians, even ministers of the gospel, use tobacco, with no seeming regard as to its effects on their own bodies or the influence of their example in the world." Dr. Burroughs, of Iowa, says in his Journal :—"It is authentically stated that there is a young man in Battle Creek, Michigan, that is suffering with delirium tremens from the use of tobacco. This is not the first case of the kind that came under our observation; a man died with this terrible disease in Monce, Illinois, a few years ago, who was never known to use any kind of liquor, but was an inveterate user of tobacco. We should be temperate in all things."

—From the Christian.

## BE THOU TRUE.

CARE not what others say,  
Be thou true!  
If they gossip to betray,  
Be thou true!  
Be consistent and do right,  
For the truth makes a good fight;  
Do what thou dost with all thy might;  
Be thou true! Be thou true!  
Let thy love be sincere—  
Be thou true!

Only God hast thou to fear;  
Be thou true!  
Since our joys must pass away  
Like the dewdrops or the spray,  
Wherefore should our sorrows stay?  
Be thou true! Be thou true!  
Friendship's very hard to find,  
Be thou true!  
True love is not always blind;  
Be thou true!  
Time at last makes all things straight,  
Let us not resent—just wait—  
But not trust too much in fate,  
Be thou true! Be thou true!

—The Home.

## KEEP THE HOE GOING.

THAT "ill weeds grow apace" we cannot gainsay,  
For proofs of the proverb come forth with the day;  
If we don't clear them thoroughly out of the ground,  
A plentiful crop of their seeds will be found:  
Making waste of our work, without reason or gain,  
And changing our prospect of pleasure to pain:  
So the use of my motto I now would be showing—  
To keep the weeds down, we must keep the hoe going.  
Bad temper will grow like a weed in the heart,  
Striking deep with its roots like a venomous dart;  
And they who encourage it nourish a devil,  
That changes whatever is good into evil; [ness,  
Then words that should comfort give nothing but sad,  
And deeds that should bless are productive of badness;  
The weed of ill-temper, I now would be showing,  
Must be struck at the root—we must keep the hoe going.

Intemperance oft is a troublesome weed,  
Changing health to disease, and plenty to need;  
Embittering life, destroying all quiet,  
Consuming the household with wasting and riot.  
Avoid the temptation, keep out of the folly:  
Why sacrifice gladness to dark melancholy?  
Go work in the garden, and soon you'll be knowing,  
Health and mirth may be gained if you keep the hoe going.

Envy, Hatred, and Malice are virulent weeds;  
Where charity faileth they scatter their seeds:  
Bright flowers of love, and sweet fruits of kindness,  
Are choked by their growth and the soul in its blindness  
Takes evil for good, and the wrong for the right;  
And goes forth in darkness as hating the light.  
Oh! tear up such weeds ere their seeds they be sowing  
In the garden of life, and keep the hoe going.  
See Hypocrisy spreading a blight on each hand,  
Where Candor and Truth have no hold on the land.  
See Deception and Craft and Selfishness grow,  
Where Simplicity shrinks like a rose in the snow.  
Oh, such weeds are too rank in humanity's field.  
Too fast in their spread, too malignant their yield:

We must summon our courage to hinder their growing;  
We must work, we must wait, we must keep the hoe  
going.

Come back to the motto, "Ill weeds grow apace,"  
There's a clear course for all and our life is a race;  
The Honest and Truthful and Good make the running,  
And loss and disgrace are the wages of cunning.  
Cut down the bad weed, give sunshine and air  
To the blooms that are sweet and the grains that are

[fair:

Be taught as from Heaven to see that I'm showing,  
One way to be happy is to keep the hoe going.

—J. H. Jewell.

[Contributed by E. Myrick.]  
COMPLAINT OF THE NORTH DOOR.

KIND friends, your attention I earnestly crave,  
For without your assistance I'll go to my grave.  
I think that I am sick, or at least, ought so to be,  
For upon my poor body great mars you will see.  
In this place I have hung nearly forty long years,  
No complaint have I uttered, tho' I've shed many  
tears.

I have kept out the cold, the rain, heat and snow.  
To the best of my knowledge you very well know.  
A true non-resident you judge me to be,  
While I'm injured by many, none are injured by me.  
It is an old saying that patience wears out;  
That mine is quite thread-bare you no longer will  
doubt.

But I see you're quite anxious to know my complaint;  
It is this: I am bang'd without any restraint.  
The tall and the short, the lame, weak and strong,  
All feel it their duty as they pass along  
To slam me and bang me as hard as they can,  
As tho' I had injured the whole race of man.  
O, how I do shiver and quiver and shake.  
When one I see coming with fear almost quake,  
For I know what a clatter they'll make with my latch,  
My hinges, my panels and door-sill to match.  
Now I am quite fearful that alive I'll be buried,  
For I over-heard a sister quite worried,  
Declare she would take me right off the hinges,  
And hide me away,—at this my frame cringes.  
Since in friendship and greeting my life has been  
spent,

And to render good service I am ever intent;  
E'en the sick and afflicted who're over my head,  
Will start with a spring almost out of their bed,  
And then with harsh epithets lay themselves down  
With a wish that poor me was laid under the ground.  
Sweet spring and fair summer bring me no relief,  
Unlatched I am left to annoyance and grief.  
When the soft gentle breeze creeps over the hill,  
And enters the door yard where all is quite still,  
It moveth the grass like the waves of the sea,  
Then with joyous delight it boundeth to me.  
It finds me unfastened and slams me at will,  
Quite enough one would think to break door-latch  
and sill.

O, could I convey to your innocent minds,  
I would speak it in prose or sing it in rhymes,  
How ashamed I do feel that here I am placed.  
Shaker Door is my name, O, how I'm disgraced,  
By you gentle folks for slamming me so.  
Don't think me too hard for I tell you 'tis true.  
Now my story to you I have simply related,  
Yet not half my grievances have I narrated,  
But if all will remember softly me to close,  
I'll never, nay never, disturb your repose.

Harvard, Mass.

LOOK UP, NOT DOWN.

LIFE to some is full of sorrow,  
Half is real, half they borrow;  
Full of rocks and full of ledges,  
Corners sharp and cutting edges,  
Though the joy-bells may be ringing,  
Not a song you'll hear them singing;  
Seeing never makes them wise,  
Looking out from downcast eyes.

All in vain the sun is shining,  
Waters sparkling, blossoms twining:  
They but see, through these same sorrows,  
Sad to-days and worse to-morrows.  
See the clouds that must pass over;  
See the weeds among the clover,  
Everything and anything  
But the gold the sunbeams bring.

Drinking from the bitter fountain,  
Lo! your mole-hill seems a mountain.  
Drops of dew and drops of rain  
Swell into the mighty main.  
All in vain the blessings shower,  
And the mercies fall with power,  
Gathering chaff, ye tread the wheat,  
Rich and royal, 'neath your feet.

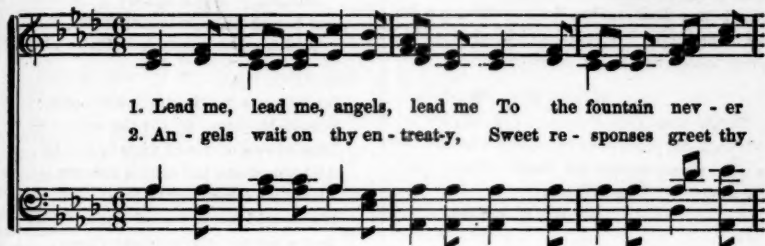
Let it not be so, my neighbor;  
Look up, as you love and labor,  
Not for one alone, woe's vials:  
Every one has cares and trials.  
Joy and pain are linked together,  
Like the fair and cloudy weather,  
May we have, oh, let us pray,  
Faith and patience for to-day.

—The Catholic.

TAKE all sorrow out of life, and you take  
away all richness, and depth and tenderness.  
Sorrow is the furnace that melts selfish hearts  
together in love.—Selected.

## ENTREATY.

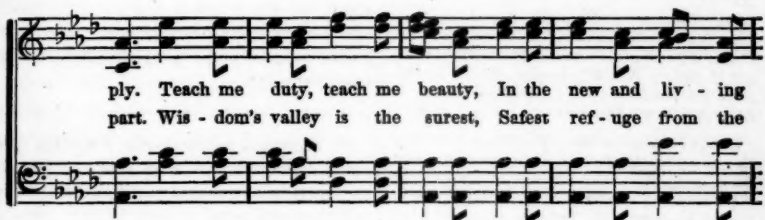
CANTERBURY, N. H.



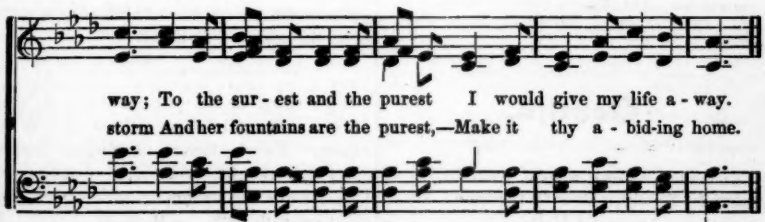
1. Lead me, lead me, angels, lead me To the fountain nev - er  
2. An - gels wait on thy en - treat-y, Sweet re - sponses greet thy



dry; Heed me, heed me, an-gels, heed me, Do my thirsty soul sup-  
heart; We will kindly act our mis-sion Teach thee of the bet - ter



ply. Teach me duty, teach me beauty, In the new and liv - ing  
part. Wis - dom's valley is the surest, Safest ref - uge from the



way; To the sur - est and the purest I would give my life a - way.  
storm And her fountains are the purest,—Make it thy a - bid-ing home.



### KIND WORDS.

Calhoun, Mo. Dec. 1884.

THE MANIFESTO is doing a wonderful mission work. I cannot express my approbation better than one has done in closing a letter in Dec. No. "Thousands like myself bless your testimony."—*E. Bushnell.*

Moline Ill. Aug. 1885,

DEAR SIR AND BRO.— The copies of "Manifesto," and your card, came to-day, for which, please accept the thanks of our Association. Yours Truly,

N. W. Woodford.

### Books and Papers.

THE AMERICAN PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. September, Contents: Two members of the New English Ministry; Indications of Character in Hand-writing; Mrs. Dr. John C. Lord; Hebrew Advancement in American Business; The Character Race or Anglo-Saxon; An Afternoon with the Digger Wasp; An Unrecognized Woman's Right; Called Back; My Friend's Object Lesson; Sunlight and Health; The Danger of Narcotics; Fat in Food; Notes in Science; etc., etc. Fowler and Wells, Co. 753 Broadway, N. Y. Terms \$2. a year.

THE HERALD OF HEALTH. September, Contents: Nervous Exhaustion; The Cholera in India; Cheese Poisoning; Automatic Cerebration; Without Medicine; A Life's Lesson. Studies in Hygiene for Women. M. L. L. Hollbrook, 13 and 15 Laight St. N. Y. \$1 a year.

HALL'S JOURNAL OF HEALTH. August, Contents: How to eat wisely; How to avoid colds; Air sunshine and health; The approach of age; Curing rheumatism with celery; Staining room floors; Animal language; The Delusion of growing fat; For Stutterers; Catarrh; Physiological Aphorisms; Inoculating for cholera; Taking Medicine; Checking perspiration; The Teeth; Pain: Poisons; etc., etc. Office 75 and 77 Barclay St. N. Y. \$1 per year.

### Deaths.

Charlotte Amelia Sharp, Aug. 14th. at Second Family, Mount Lebanon, N. Y. Age 47 yrs. 2 mo. and 16 days.

An angry word but faintly heard,

May do a deal of harm;

But thoughts refined and accents kind

Will ever lend a charm.

An angry deed can never breed

But angry deeds again;

But loving acts are telling facts,

Which never prove in vain.—*Selected.*

Strive early for the truth and right

Forego the cross to win the crown,—

That crown of peace forever bright

And one above the earth's renown.

Above all others, truly those

Who wield the power of self-control,

And wiser far who've early chose

The life that satisfies the soul. *M. W.*

How much happiness is destroyed by repeating to others what is said about them. Some one is unkind enough to say something naughty about some one; it would do them no good to hear of it, indeed it would do harm, for it would cause them to feel unhappy and uncomfortable; but a thoughtless individual goes directly to them with the story, and, perhaps, repeats it in such a manner as to give it a worse coloring than was intended, thereby causing grief and hard feelings. It would be much better for all, were these meddling tale-bearers to mind their own business, and let other people's alone.—*Methuendist Recorder.*

An every-day religion—one that loves the duties of our common walk, one that makes an honest man, one that accomplishes an intellectual and moral growth in the subject, one that works in all weather, and improves all opportunities—will best and most heartily promote the growth of a church and the power of the gospel.—*Bushnell.*

THE spirit of the world is self-love; that of the religion of Jesus Christ is love to others. He who fosters the former cannot carry out the life and spirit of the latter. One cramps and narrows mind and soul, the other expands both. —*M. J. A.*